

175 ters amongst the branches ; some as large as a boy's
241 head, full grown, and exuding a gum ; others turn-
ed yellow, through ripeness, and the gum dried up.
175 These fruits, when cut into four parts, and baked
262 like potatoes in the fire, in a kind of oven, formed a
252 good substitute for bread, while the ripe cocoa-nuts
supplied me with both meat and drink of a deli-
cious flavour, and the plantains furnished me with
175 a refreshing desert after dinner. The oven which
252 they use, is a hole dug in the ground, the sides ob-
liquely sloped. In this they kindle a fire, on which
they place some stones ; as soon as these are red
hot, they draw the burnt sticks from under them,
and, spreading the stones, place their provisions on
them. They then lay some sticks prepared for the
purpose across the hole to keep it hollow, and cover
them with plantain and other broad and long leaves ;
on which they heap grass and sods, to confine the
heat. In this manner their provisions are cooked
in the course of half an hour. I have seen a pig
of the weight of fourteen or sixteen stone suffi-
ciently baked in one of these ovens, in the space of
four hours.

175 The rows of sugar canes which I had planted
on each side the path, leading to the high road, had
241 shot up to the height of eight or ten feet ; and now
241 they embowered and entwined themselves so as to
249 form a shady walk. I had improved upon the
method of planting them, usual with the natives.

1 [i.e. breadfruit--Analyst]

AN AUTHENTIC NARRATIVE.

147

They cut the stalk of a cane into two or three pieces, and planted them nearly upright in the ground; these shot forth stems at the lower knots, but decayed at the top. I planted them lengthways, in furrows, and thus succeeded in obtaining suckers from every knot.

By this expedient, my plantation of canes so increased after a time, that I had abundance for my own use, and for presents to my friends. My little farm was a garden throughout. Many came to offer themselves for workmen, as my land was free from the "fadongyeer," or tax on labour, and my labourers met with kind treatment. I willingly received them, as I took much pleasure in agriculture; and the chiefs perceiving my industry and success, and entertaining a friendship for me, gave me permission to cultivate lots of land adjoining to my own; and, ere long, I purchased some fields bordering upon my abbee, so that at last, it comprised fifty acres; and my own household sometimes contained no less than thirty persons. So great was the fertility of my abbee, that I had yams, cocoa-nuts, and plantains, in such abundance, that even in the *hungry season*, or time of scarcity, after making liberal presents to my neighbours, and feasting my own family with daily plenty, the fruits were left to drop off the trees. I mention this circumstance, also, to show the honesty of the natives, and their regard for strangers. Though they thought

574 four or more parties were held during the sixteen day period
342 were large; the one in which nine were held is the large
592 house of the village overseer—men drift in there to pick up
584 any late gossip, to discuss island affairs; Biukala's house is
571 large and cool with a spacious verandah where the party
could continue even though the household-head retired to an
inner room to sleep; in Hausia's house, the eldest daughter,
besides being a skilled *kava*-maker, was an attraction to the
village youth.

574 Most of the morning and afternoon parties were small
46 and were held at the houses of elderly men (three of them
church-pastors, one the village overseer) not actively
engaged in daily agricultural work. The evening parties
were much larger and usually attended by the men who had
been gardening and working during the day. *Kava*-parties
are regularly held after Sunday mid-morning church and
dinner. They are also customary in the afternoons when
the men feel that the seasonal agricultural work is such that
a morning's work only in the bush plantations is sufficient.
(276) Visitors to a household from another village are always
offered *kava* as a gesture of welcome.

276 The roots used for making the *kava* may either be
432 bought in the village store or else obtained from the planta-
(249) tion. The *kava*-plant is slow growing. Not all men have
the patience to plant, wait for maturity, then dry properly.
276 Nor do all men have the money to spare for store-purchase.
Note was made of those contributing *kava*-root to the parties.
Some twenty men contributed: nine men once each, five men
twice each, five men from four to six times each, and one
man fifteen times. This last man is generally considered
276 to be the foremost *kava*-drinker in the village, something of
574 an addict in fact, whose consistent and frequent attendance
521 at *kava*-parties is a matter for village gossip. The gossip
(875) is tempered slightly by the fact that the addict is a school-
teacher who can support his household to a large degree by
his small monetary income and rely upon the services of his
father to look after the household gardens.

574 Frequency of attendance at parties is shown by the next
table.

13: Beaglehole & Beaglehole E-5. (1938-1939) 1941
 OU9 Tonga OU9
 Vavau
 Pangai

PANGAI: A VILLAGE IN TONGA 115

TABLE 13.—FREQUENCY OF ATTENDANCE OF INDIVIDUALS.

Number of Attendances of each person														Per cent. village men	
	32	14	13	11	10	8	7	6	5	4	3	2	1	Total	or women
Men	1	2	1	2	3	3	7	2	3	5	6	10	11	56	81.1
Women									2	2		2	13	19	32.6

This table again suggests that apart from the village addict, the large majority of men are very moderate in their attendance at parties. Similarly, most women attended only one party during the time records were taken. This voluntary attendance of women is of course to be distinguished from the occasions at which women or girls were present because they were required to make the *kava*. About eighty per cent. of the men of the village and some thirty-two per cent. of all the women of the village attended these *kava* parties. Of the forty-six parties held during this period, women made the *kava* thirty-seven times, men nine times. Of the female *kava*-makers, two girls made *kava* seven times each, the remaining twelve women and girls making *kava* either once or twice each. Young men made the *kava* only when it was impossible to find an available girl: the girls were busy cooking or working or sleeping, or the men were too lazy to look for a girl to make the *kava* for them.

The figures given in this section do not claim any literal or final accuracy. It is sufficient if they indicate incidence and trends and suggest the large part that *kava*-drinking plays in village life. They can well form the structural background for the following discussion of the interrelations of *kava*-drinking and the social life of the village.

The *kava*-plant is easy to plant, easy to grow, but slow to mature. Few men bother to plant, preferring to buy the prepared root when peddled from the store at a price of six pence per pound. The men who do plant, perhaps half a dozen in the village all told, plant once in two or three years, twenty to fifty cuttings for each planting. March is the best month and the best location is a wet, shady place. The roots are ready to dig up in two to three years. They are scraped clean of bark and dirt, dried in the sun for several days and then stored among the rafters of the house. For ordinary use, a large root is broken into small pieces. For a special gift-occasion or when honouring some visitor, the whole root with long stalk attached is given. The root is laid on a

VARIETIES OF EDIBLE FRUITS.

133

parent plant. The custard apple, (*Anona squamosa*), is somewhat rare, and so also is the Tamarind tree, of which there is a very fine specimen in the Mission garden at Nukualofa.

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The *fekika* or Malayan apple, (*Eugenia Malaccensis*), of which there are two species, red and white, is much thought of. The *vi*, however, is more esteemed by European settlers, as being the best substitute for the English or American apple. In the Friendly Islands it does not attain the large size described by Dr. Seemann as characteristic of this fruit in Fiji.* We have never seen it larger than an ordinary English apple. The *Tava*, a kind of plum, (*Pometia pinnata*), is said to have been brought to Tonga from the Fijis, and if so, it likewise has degenerated by the change; for, while in Fiji it attains the size of a pomegranate, it never exceeds that of a large pippin in Tonga. The fruit is slimy, and very insipid to European taste. The *Ifi*, (*Inocarpus edulis*), produces a large species of chestnut, which is seldom eaten by the people, except in times of scarcity. The leaves of this tree, when strung together into the form of a necklace, are worn by captives taken in war, or by any offenders, when brought into the presence of their lordly superiors, to *hu*, or make submission and obeisance.

(137)

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Several of the best varieties of sugar cane, (*Saccharum officinarum*), are cultivated, under the generic name of *To*. The soil and climate are highly favourable to the luxuriant growth of this valuable tropical product. But the natives have not, as yet, been taught the method of manufacturing sugar, and therefore they have had little

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* "Viti: an Account of a Government Mission to the Viti or Fiji Islands," p. 316.

(113)

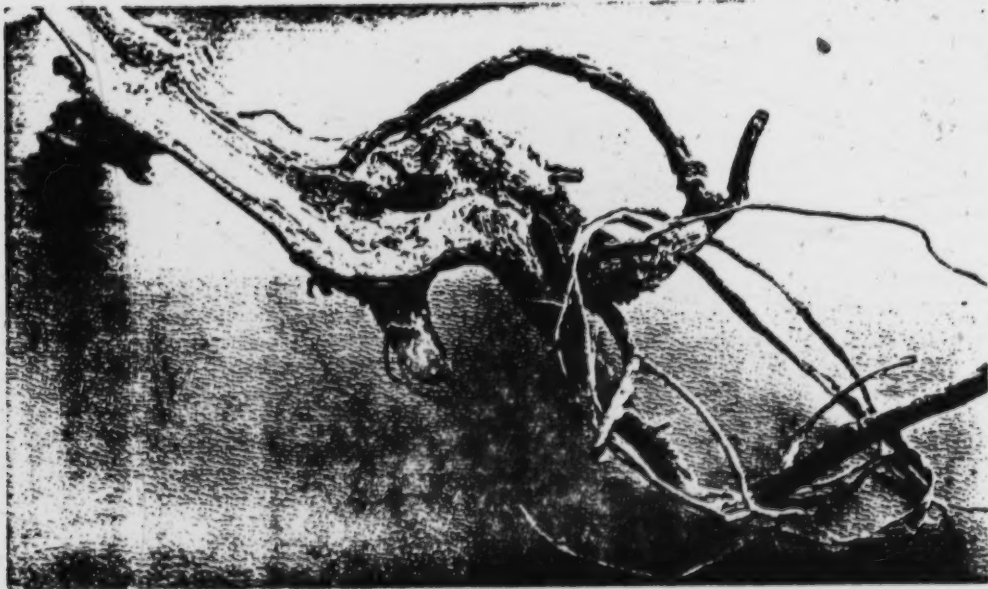
249 inducement to cultivate the *To* to any great extent. When they have attained this knowledge, they will readily find an open market in the Australasian Colonies for all that they can produce; and thus another source of national prosperity will be opened up which at present lies undeveloped.

245 The coffee plant was introduced only a few years
[137] since, (1852,) and has succeeded well. The plant
[643] grows rapidly, and bears profusely. The beans are large, and of good quality. King George himself has devoted considerable attention to its cultivation, and, in due time, it also will become a valuable addition to the exports of the land.

245 The natives, we may here remark, do not fail to
435 magnify, in an extraordinary manner, the value of
177 anything new that may be recommended for cultivation, either by Missionaries or other foreigners. They seem to fancy that whatever the white man likes, and pays attention to, must be "*kolou lahi*," great riches. Even coffee beans have awakened mysterious notions of value, in some native minds, as the following incident will show. A woman

245 belonging to the island of Haano, in Haabai, came
435 from thence to Lifuka, a distance by sea of about
439 twenty miles, in a small canoe, for the sole purpose of bartering at our Mission station, what she
[505] thought was a very valuable thing. Presenting herself before us, she took from her bosom a small piece of white native cloth carefully tied up and tightly knotted. Thinking, from the appearance of the package, and the manner of the woman, that she had brought some pearls for sale, we desired her to show them. With due deliberation, the package was unfolded, when, behold, it displayed just half-a-dozen coffee-beans! It would

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Kava in Tonga is surrounded by long-established rituals. Photo (1) shows the *kava* root, from which the ceremonial drink of Tonga is made, and which, according to ancient custom, has long been and still is used as an offering on formal occasions. The *kava* plant from which it comes is widely cultivated in the Kingdom today for use in formal and informal affairs.

Ko e me'a fakafonus 'a e kava 'i Tonga. (1) 'Oku ha 'i he ta ko eni ha kata'i kava. 'Oku lahi foki 'a hono to e kava 'i Tonga he ngaahi 'aho ni, pea 'oku ngaue'aki ia 'i he ngaahi katoanga mo e faikava kehekehe.

[p.46-A]

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KAVA DRINKING

[907

where we found several people bathing, but the water was too salt to use and we always found that what they call'd good water was almost intolerable to us, a sure proof that they are entire strangers to it generally speaking. In one place where it still continued to run out from under the rock it was somewhat fresher, & might probably be still more so the longer the water ebb'd, but it was difficult to say whether this would have been a constant source supposing the tide never reach'd it, or only a certain quantity wash'd from the earth during the time the last remain'd in these vacuities and mix'd with it. 312

When we return'd in the evening Poulaho had a pretty large hog dress'd for our entertainment, with Yams, Cocoa nuts &c and afterwards provided us with as good a lodging as his house could afford, giving us mats to sleep on and cloth to cover us, but our host had made himself so happy with some wine & brandy we had brought that it was a matter of much indifference to him where he lay. 643 648

FRIDAY 27th. The Wind ~~ese~~. Moderate breezes fine weather. In the morning Poulaho told us he was going presently to perform a ceremony call'd Tooge¹ which they do at the death of their relations and even in other distressing situations. It is done by striking the highest part of the cheek bone alternately with the inside of the fists for some time, which abrades the skin and makes the blood flow out in a considerable quantity, at the same time accompanying it with a doleful kind of cry or weeping. We were glad to have an opportunity of seeing a custom so universal that perhaps eight in ten of them retain the marks of having perform'd it, and great numbers of them very recent, at which time it looks as if a hollow circle [were] burnt in; but were disappointed at last, for though he went to an inclosure where a large circle of people were sitting to drink Kava we saw no other ceremony than he and the people that were with him putting some green leaves about their necks, which they broke and threw down when they came to the place. We had seen them drinking the Kava sometimes at the other islands, but by no means so frequently as here, where it seems the only forenoon employment of the principal people and the drinking it is confin'd to them only, unless they chance to prepare a little more than is wanted when it is distributed to any person indifferently. The Kava is a species of pepper² which they cultivate for this purpose and esteem it a valuable article, taking great care to defend the young plants from any injury and commonly plant it about their houses. It seldom grows to more than a man's height, though I have seen some plants almost double that, and 132 304 763 [216] 216 171 517 565 249

¹ tuki.² *Piper methysticum*.

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- 249 branches considerably with large heart shap'd leaves and jointed stalks. The root is the only part us'd, which being dug up is given to the servants that attend, who breaking it in pieces scrape the dirt off with a shell or bit of stick, and each begins & chews his portion which they spit into a bit of plantane leaf: and the person who is to prepare it collects all these mouthfulls and puts them into a large wooden dish or bowl with three or four feet, & adds as much water as will make it of a proper strength. It is then well mixd up with the hands, and some loose stuff which mats are made of thrown on the surface, which being turn'd in intercepts the fibrous part and is wrung hard to get as much as possible out from it, when it is given to some of the by sitters who sometimes prepare a weaker sort from it for themselves by chewing it again. They then begin to distribute it in little cups made of a bit of plantane leaf tied at each end, but where the company is large & respectable as our present one was the person who distributes it calls out to know who the servants shall carry it to, and is commonly directed by one person belonging to the chief who gives the Kava. Each person has a clean cup which they throw away as soon as it is drank, and the quantity is commonly about a quarter of a pint, though they sometimes venture on two cups if much has been made.
- 276 The immediate effect it produces is not perceptible on these people who use it so frequently, but on some of ours who try'd it, though so nastily prepar'd, it had the same power as spirits in making them drunk, or rather producing that kind of stupefaction in consequence of using Opium or other substances of that kind. It should be observ'd at the same time that though they have it always fresh prepar'd—and I have seen them drink it seven times before noon—it is nevertheless so disagreeable or at least seems so that the greatest part of them cannot swallow it without making wry faces and shuddering afterwards.

114 After this we set out from Mooa and meeting several Canoes in our way Poulaho call'd to them and took what fish he pleas'd. We din'd on a small island call'd 'Onne'vy¹ about a league off the mouth of the bay, where Poulaho said there was good water but we found as was said before that these people have very little knowledge of such a valuable article for there was none of it tolerable to us. This island is quite in a natural state, being only frequented as a fishing place, and has nearly the same productions as Palmerstons island with some 226E' toa trees.

114 On returning to the ship we pass'd a curious large rock which 133 seems to have been thrown upon the reef where it stands by accident.

¹ 'Onevai.

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184 height, and when broken off appears sometimes of a reddish though
 oftener of a brownish yellow colour & pretty stiff consistence. Where
 [187] the shore is low the soil is commonly sandy or rather composd of
 [241] triturerated coral, which however yields bushes with great luxuriance
 and is sometimes planted not unsuccessfully by the natives.

Of cultivated fruits the principal are Plantanes of which they have
 241 eighteen different sorts or varieties, Bread fruit, Jambos,¹ a sort of
 245 plumb mention'd in Captⁿ Cooks account of Otaheite call'd E'eevec,²
 and vast numbers of Shaddocks³ which however are found as
 241 often in a natural state as planted. The roots are yams, of which are
 244 two sorts, one black & so large that they often weigh twenty and
 thirty pound,⁴ the other white and long seldom weighing a pound;⁵ a
 large root call'd Kappe,⁶ one not unlike our white Potatoes call'd
 Ma'whaha,⁷ the Talo or Cocos⁸ of other places and another nam'd
 241 Jeejee.⁹ Besides vast numbers of Cocoa nut trees they have three other
 sorts of palms two of which are very scarce. One of them is call'd
 245 Beeco, which grows almost as high as the Cocoa tree, has very large
 leaves plaited like a fan, and clusters or bunches of globular nuts not
 larger than a small pistol ball growing amongst the branches with a
 very hard kernel which is sometimes ate.¹⁰ The other is a kind of
 Cabbage tree not distinguishable from the Cocoa but by being rather
 thicker and having its leaves more ragged. It has a Cabbage three or
 four feet long, at the top of which are the leaves and at the bottom the
 fruit, which is scarcely two inches long, resembling an oblong cocoa
 nut with an insipid tenacious kernel call'd by the natives Neeoo
 [164] goola or red cocoa nut, as it assumes a reddish cast when ripe.¹¹ The
 third sort is call'd Ongo ongo and much commoner, being generally
 found planted about their burying places. It seldom grows higher
 than five feet though sometimes to eight, and has a vast number of
 oval compress'd nuts as large as a pippin sticking immediately to the
 trunk amongst the leaves which are not ate.¹² There is plenty of
 197 excellent sugar Cane which is cultivated, Gourds, Bamboo, Tur-
 114 meric, and a species of fig about the size of a small cherry call'd Matte,
 824 which though wild is sometimes ate;¹³ but the Catalogue of unculti-
 241 vated plants is too large to be enumerated here, especially as the
 244

¹ *Eugenia malaccensis*.² *Vi, Spondias dulcis*.³ *Citrus decumana*.⁴ *Dioscorea alata*, though the tubers are generally brown on the outside rather than black. They sometimes grow to an enormous size, 6 to 8 feet long, and weigh much more than 30 lb.⁵ ? *Dioscorea bulbifera*, the wild yam.⁶ The Giant Taro, *Alocasia macrorrhiza*.⁷ Mahoe's, *Tacca leontopetaloides*.⁸ Taro, *Colocasia antiquorum*.⁹ Si, *Cordylone terminalis*.¹⁰ Piu, *Pritchardia pacifica*.¹¹ It was a sort of coconut: Niu kula, *Cocos nucifera* var.¹² It is called Longo-longo by the modern Tongans: *Cyrtos circinalis*.¹³ Modern Masi, *Ficus tinctoria*.

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NATURAL HISTORY

[923

unknown ones discovered by Dr Forster who visited these islands in 1773 and 1774 are not yet wholly publish'd. Besides the Pemphis,¹ Decaspermum,² Mallococca,³ Maba⁴ & some other new Genera describ'd by that Gentleman in his Characteres Generum Plantarum, London 1776, there are a few more found here which the different perhaps season of the year and short stay did not suffer him to detect, although it did not appear during our stay that above a fourth part of the trees and other plants were in flower, a circumstance absolutely necessary to distinguish the various kinds by.

The only Quadrupeds (besides hogs) are a few rats,⁵ and some dogs which are not natives of the place but produced from some left by Captⁿ Cook in 1773, and others got from an island call'd Feejee, which must also have been lately, as the breed is not yet so numerous as to furnish the neighbouring isles with any. Fowls which are of a large breed are domesticated here.⁶ Amongst the Birds are Parrots, somewhat smaller than the common grey ones, of an indifferent green on the back & wing, the tail blueish and the rest of a sooty or chocolate brown;⁷ Parroquets not larger than a sparrow, of a fine yellowish green with bright azure on the crown of the head and the throat and belly red;⁸ besides another sort as large as a dove, of a fine green with a blue crown & thighs, the throat & under part of the head crimson, as also part of the belly, and the rest a beautiful green.⁹ There are owls about the size of our common sort but of finer plumage,¹⁰ the Cuckoos mention'd at Palmerstons island,¹¹ King fishers about the size of a thrush of a greenish blue with a white ring about the neck;¹² and a bird of the thrush kind, almost as big, of a dull green colour with two yellow wattles at the base of the bill, which is the only singing one observ'd here but compensates a good deal for the want of others by the strength & melody of its notes which fill the woods at dawn, in the evening and at the breaking up of bad weather.¹³ The other land birds are Rails as large as a pigeon of a variegated grey colour with a rusty neck,¹⁴ a black sort with red eyes not larger than a lark,¹⁵ large violet colour'd Coots with red bald crowns,¹⁶ two

¹ Ngingie, *Pemphis acidula*.² Nukomuko, *Decaspermum fruticosum*.³ Fo'ui, Forster's *Mallococca crenata*, now *Gravia crenata*.⁴ Mapa, Forster's *Maba elliptica*, now *Diospyros ellipticifolia*.⁵ *Rattus exulans*.⁶ The common Indonesian and Pacific *Gallus bankiva*.⁷ Tongan Parrot, *Pyrrhuloxia tabuensis*.⁸ Blue-crested Parakeet, *Coriphilus fringillaceus*.⁹ *Coriphilus solitarius*.¹⁰ *Strix delicatula*.¹¹ *Eudynamis taitensis*.¹² White-collared Kingfisher, *Halcyon chloris*.¹³ Wattled Honey-eater, *Foulehaiu carunculata*.¹⁴ Spotless Crane or Sooty Rail, *Porzana tabuensis*.¹⁵ Banded Rail, *Rallus philippensis*.¹⁶ Swamp Hen, *Porphyrio melanotus*.

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241 of the island is in the highest state of cultivation. The large extent of
 [311] the Plantane fields was taken notice of already, and the same may be
 [412] said of the Yams, these two together being at least as ten to one to all
 the other articles. In planting both these it does not appear they turn
 over the ground as we do, but in a field that has lain waste and is
 covered with grass they dig small holes for their reception, and after-
 wards root up the grass with a flat narrow wooden instrument call'd
 Hōōō,¹ which in this hot country is quickly depriv'd of its vegetating
 power and soon rotting becomes a good manure. They are planted
 in rows by a line such as our Gardiners use, in such a manner that
 which ever way you look the rows present themselves regular and
 compleat. The Plantanes are usually three paces asunder, the Yams
 two and the Jeejees one. The first are shoots from the root of the old
 tree, which when weak they often defend with a sort of basketing laid
 over them, and the Yam tendrils at first shooting up are frequently
 245 supported on short bits of sticks. The Cocoa nuts and bread fruit trees
 241 are scatterd about without any order and seem to give them no
 trouble after they have attaind a certain heighth. The same may be
 said of another large tree which produces great numbers of a large
 roundish compress'd nut call'd 'Eēcfec,² and a smaller tree that bears
 a rounded oval nut two inches long with two or three triangular
 kernels, tough and insipid, call'd Mabba,³ most frequently planted
 near their houses. The Kappe is commonly regular[ly] planted and
 in pretty large spots, but the Ma'whaha is interspers'd amongst other
 things, as the Jeejee or Yams, the last of which I have frequently seen
 in the interspaces of the Plantane trees at their common distance.
 241 Sugar cane is commonly in small spots crowd'd closely together, and
 248 the Mulberry of which the cloth is made, though without order, has
 [249] sufficient room allow'd it and is kept very clean. The only other plant
 they cultivate for their manufactures is the Pandanus which is
 commonly planted in a row close together at the sides of the other
 fields, and they consider it is a thing so distinct in this state that they
 have a different name for it,⁴ a proof that they are very sensible of the
 great changes brought about by cultivation. Whether the same re-
 mark may be applied to the Mulberry I am not certain, for it seems
 doubtful if ever they knew it in any other than its present cultivated
 one, as it never flowers; at least there was none of the old trees from
 whence they could propagate it seen, whereas the Pandanus is one of
 417 the most common in the country. Their fences should be considerd
 351

¹ Hoo.² Ili, *Encarpus edulis*.³ Mapa, *Diospyros lateriflora* or *D. ellipticifolia*.⁴ The Tongan vocabulary at the end of the third volume of the printed *Voyage* gives one of the meanings of 'Kecai' [*kie*] as 'the cultivated Pandanus'.

Yuncker—Plants of Tonga

65

Genus *Saccharum* Linnaeus

Saccharum officinarum Linnaeus, Sp. Pl., 54, 1753.

The sugar cane is a common plantation crop, though not cultivated on a commercial basis. Tongans chew the stalks to obtain the sugary sap, and the leaves are used as thatching material (fig. 8). The Tongan name is *to* and at least seven varieties are distinguished as follows.

An: stem is green; leaves supply a favorite material for house thatching.

Fo'ufa'u: stem is light green, with long internodes.

Helereka: stem is red with white stripes.

Ngata hina: stem is green and thick.

Ngata kula: stem is red and thick.

To hina: stem is green and slender.

To kula: stem is red and slender.

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FIGURE 8.—Typical Tongan house showing characteristic oval shape, sugar cane leaf thatch, and walls of interlaced coconut leaves.

Genus *Andropogon* Linnaeus

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Andropogon intermedius R. Brown, Prodr. Fl. Nov. Hollandiae, 202, 1810.

Erect, loosely tufted, rather stout grass, up to 1 m. or more tall. Blades linear, up to 50 cm. or more long and 5 mm. wide, the margins slightly scabrous, clasping at the base. Panicles purplish, up to 15 cm. or more long, branches very slender, ascending to spreading, sessile spikelets about 3 mm. long, bearing an awn about 15 mm. long.

'Eua: in open grazing area near top of eastern ridge, Mar. 24, 1953, Yuncker 15440; in open grassy area near center of island, Mar. 29, 1953, Yuncker 15546.

Vava'u: Crosby.

Occasional. Asia, Africa, New Hebrides, Australia, and Polynesia. *A. intermedius* R. Br. in Burkill's list.

757 ointments prescribed were of an antibac-
terial nature. Only an antifungal antibiotic
would have worked in this case. After
[278] treatment with the plant remedy (a concoction of the leaves of *Solanum uporo*, *Ecodlu hortensis*, and *Capsicum frutescens*), the patient reported that she was able to sleep, no longer kept awake by pain.

Collocott (7) believes that diagnosis proceeds by a series of trials with different medicines. He reports that one cure after another is tried until one is found that works, or until the patient dies. As in Fiji, different practitioners have their own special cures. For each of them the etiology of a disease is unimportant. What matters is knowing if a certain condition is one they can cure (23). Each practitioner is highly specialized and may treat illnesses associated with only one body system. Some practitioners will treat all illnesses but are specialized in that they treat only children or the aged. I did not encounter any practitioner who diagnosed a complaint through communications with the supernatural world.

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[171] There is one reference in the literature, however, which indicates that there is some belief in the psychological causation of certain diseases. Churchward's dictionary of the Tongan language defines the word *sau-sau* as a bundle of leaves buried near a tree and believed to cause sickness to anyone taking fruit from the tree. The word *fula* is defined as a swelling caused by breaking a *tapu* (a cultural restriction), especially by eating a chief's leftover food (6).

278
249 Few plants are cultivated specifically for their medicinal value, and many useful species are found growing in villages. Most medicinal plants are collected in "the bush" or near the sea. There do not appear to be any special harvesting techniques and the leaves, bark, and roots are taken from any plant of the required species.

278 Most medicines are prepared in the form of infusions. Generally, a handful of the required plant part is wrapped in a clean white cloth or the stipule of *Cocos nucifera* and squeezed five or six times in a half coconut shell of fresh water. The resulting filtrate is taken usually once daily until the patient responds to treatment. In all cases where stem or root bark is used, the cork

[757]

000 and lesi 'Initia.

249 [439] Sugar cane - to (Saccharum officinarum). The sugar cane, believed to be of New Guinea origin, was present in Tonga before European contact (Barrau 1971: 18). It is exported in small quantities, but is primarily a traditional subsistence crop grown on both bush and town allotments. The most common varieties recognized locally are au, to hina, to kula, and heleveka.

Kava (Piper methysticum). Kava, a traditional pre-European plant, is probably a native of the western Pacific. The roots and branches are made into the traditional Tongan social beverage of the same name. The plants, which take more than two years to mature and improve with age, are found on many bush and town allotments.

244 [438] Green onion or shallot - onioni Tonga (Allium ascalonicum). The green onion is native to the Northern Hemisphere, possibly Eurasia (Herklots, 1972: 387), and is probably a post-European contact introduction. It is common at the local market and is grown on many bush and town allotments throughout Tongatapu, either alone in vegetable gardens or intercropped with other subsistence plants.

Pumpkin - hina (Cucurbita pepo) - The pumpkin, of American origin, was reputedly introduced by Captain Cook. It is grown on many allotments, generally intercropped with other crops as well as growing wild in a somewhat

244
[262] native to South America and a post-European contact introduction, is generally not purposefully planted, but is found on many bush and town allotments and is eaten occasionally.

Chile pepper or tabasco - polo fifisi (Capsicum frutescens). The chile pepper is native to tropical America and of post-European introduction (Herklots, 1972: 351). Like the wild tomato, it is generally found in a feral state growing amongst secondary vegetation throughout Tongatapu or occasionally in a cultivated state on both bush and town allotments.

245 Coffee - kofi (Coffea arabica). Coffee, a native of the Ethiopian Highlands, was probably not introduced until the latter half of the Nineteenth century (Baker, 1970: 110-112; Parham, 1972: 267). It is occasionally grown in small concentrations in isolated forest stands or under trees on bush or town allotments. Although some local coffee is prepared by a number of families, it is not produced on a commercial basis.

249
272 Lemon grass - moengālō (Cymbopogon citratus). Probably a native of Malaysia (Herklots, 1972: 483) and probably introduced around the turn of the century (Parham, 1955: 122), lemon grass is frequently planted on both bush and town allotments, the leaves being used in the preparation of tea and the roots for scenting coconut oil.

247 of non-arborescent varieties, some of which were either aboriginal or post-European introductions from other island groups (Stone, 1970: 149). These are found in a cultivated state, usually in small patches or as borders around allotments or gardens, or naturalized amongst the secondary vegetation. The most common types of the shrub-like variety are tofua, tapahina, tutuila and loukie; other types which are more arborescent include paongo and a number of varieties of fa.

249 Polynesian arrowroot - mahoa'a or mahoa'a Tonga (Tacca leontopetaloides). Polynesian arrowroot, probably of Southeast Asian origin, appears to have been introduced very early into the Pacific Islands (Massal and Barrau, 1956: 11). Although used to a greater extent in the past as a source of edible starch, it is now primarily cultivated for its tubers which are used in the preparation of paste for the tapa making process. It is found on many bush allotments intercropped with yams, giant taro or taro, as well as in a wild state amongst secondary vegetation.

[287] Tobacco - tapaka Tonga (Nicotiana tabacum). A native of South America and probably of early post-European introduction (Baker 1970: 156-157; Parham, 1972: 329), tobacco is cultivated on a number of town and bush allotments. It is planted alone in small patches or intercropped with yams, plantains or other crops. A wild variety Nicotiana fragrans, known as tapaka Tonga (Tongan tobacco),

137 is found growing wild on many bush allotments and is used in a similar fashion.

249 Bamboo - pitu or kofe (Bambusa vulgaris). A native of Asia and probably of early post-European introduction (Parham, 1972: 396), small stands of bamboo are protected or cultivated throughout Tongatapu on bush and town allotments and provide useful, general purpose construction material. Most stands seem to be in a wild state and are preserved when the surrounding secondary vegetation is removed for cropping purposes. Two varieties - a larger variety, pitu, and a smaller variety, kofe - are recognised locally.

Sword grass - kaho (Miscanthus floridulus). Possibly an aboriginal introduction, although probably an indigenous species, sword grass is native to Southeast Asia and the Pacific (Parham, 1955: 111). This reed-like grass is found in very much the same habitats as Bambusa, although it occurs in a more naturalized state. These plants provide a smaller construction material, which is used for Tongan handicraft items and house walls.

Job's tears - hana (Coix lachryma-jobi). Job's tears, a native to the old world tropics, is almost certainly of pre-European introduction (Yuncker, 1959: 67; Parham, 1972: 399). It is cultivated and occurs naturally on many bush and town allotments, the fruit being used extensively in making necklaces and other handicraft items.

249

Turneric - ango (Curcuma longa). Turneric, supposedly of Indian origin and probably Pre-European introduction (Yunker, 1959: 86) is cultivated and found growing naturally throughout Tongatapu. The rhizome is used in making a yellow dye (enga) and in the preparation of medicines.

[386]
[278]

Arrowroot - misimisi koka'anga (Maranta arundinacea).

The common arrowroot, a native of tropical America and the West Indies, was probably an early European introduction (Berkloets, 1972: 356). It is found only occasionally in a cultivated state on town allotments and is used as a substitute for Tacca leontopetaloides and Manihot esculenta in the preparation of paste for tapa making.

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Hyacinth bean - piini Tonga (Dolichos lablab). Native to the Old World Tropics and probably introduced (Stone 1970: 333; Parham, 1972: 112), the hyacinth bean is found occasionally on bush allotments planted on fallow land to restore soil fertility. The use of it in this capacity is encouraged by the Agricultural Department. In times of food shortage, the seeds are also eaten.

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Kava'aukava or kava Fisi (Derris elliptica). Native to Indomalaysia and possibly a recent introduction from Fiji, kava Fisi is occasionally found in both a planted and a natural state on bush and town allotments. The roots are used to stupify fish (Parham 1972: 111).

[226]

241 borders of cultivated areas or paths.

241 Of the 30 allotments on which sugar cane or to
249 (Saccharum officinarum) was found, 11 had more than 20
plants, 14 had 5 to 20, and 5 had 1 to 5 plants. It is
rarely planted in continuous patches and is generally found
planted randomly among other subsistence crops or along
borders of paths or cropped areas.

241 Pumpkins or hina (Curcubita pepo) were planted as a
244 continuous crop on only 1 allotment; on 16 others they were
either interplanted amongst other crops or found amongst
secondary vegetation in recently fallowed areas.

241 Kava (Piper methysticum) roots are used in the pre-
249 paration of the traditional beverage known by the same
name. On 5 allotments, it was cultivated in small homo-
geneous stands of over 15 individual plants; 4 allotments
had 5 to 15 plants, and 4 had 1 to 5 plants. One allotment
had a large patch about one-half acre (one-fifth hectare)
in size. When not cultivated in homogeneous stands it is
generally intercropped with other subsistence crops.

241 Garden vegetables were present on 14 allotments, 6 of
244 which had contiguous plots (>1/10 acre), indicating possible
commercial cropping (Table 33). Tomatoes or temata
(Lycopersicon esculentum), bell peppers or polo (Capiscum
annuum) and green beans or piini (Phaseolus vulgaris) were
the only ones which seemed to have been grown on a commer-
cial basis. Cabbage or kapisi (Brassica oleracea var.

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243 Corn or koane (Zea mays) was planted alone on about one-half acre (one-fifth hectare) of one allotment as a commercial crop. In the remaining 9 cases, it was intercropped with taro or giant taro, planted around the borders of yam patches, or in small mixed vegetable gardens.

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[263] Green onions or onioni Tonga (Allium ascalonicum) are one of the most important herbs in Tongan cooking. On 3 of the 4 sample allotments where green onions were present, they were planted in well-ordered rows or homogeneous patches; in only one case were they planted amongst other subsistence crops.

241
245 Coffee or kofi (Coffea arabica) was found planted in the shade of small groves of trees on 2 allotments and under scattered trees on another.

241
249 Lemon grass or moengālō (Cymbopogon citratus), the leaves of which are used to brew tea, is generally found on town allotments, but was also cultivated in a small patch near a dwelling on 1 bush allotment and planted along a path through another allotment.

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[26] Teve (Amorphophallus campanulatus), an aroid, formerly an important subsistence crop in certain areas of the Pacific (Massal and Barrau, 1956: 6), was found on only 2 of the sample allotments. In both cases, it was uncultivated and, according to informants, eaten only in times of famine.

241 Table 34. Frequency of occurrence of specified non-food
247 plants on 101 bush allotments.
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Plant	Number of Allotments
<u>Pandanus</u>	76
Paper Mulberry	38
Bamboo	11
<u>Heliconia</u>	9
Cycad	7
Job's tears	6
<u>Hedychium</u>	6
<u>Miscanthus</u>	5
Polynesian Arrowroot	4
<u>Alyxia</u>	4
Cotton	3
Tobacco	2
Tumeric	2
<u>Evodia</u>	2

241 Paper mulberry or hiapo (Broussonetia papyrifera) is
248 second to Pandanus in frequency but occupies more area. It
was present on 38 sample allotments and on half of these was
the dominant crop on plots averaging about 0.40 acres (.16
hectares). On the other allotments it was interplanted
amongst other crops or existed as a volunteer in bush
fallow. Such was the case on an allotment near Lapaha,

241 where an extensive planting of paper mulberry had been
248 completely overgrown by a dense stand of Leucaena leucocephala, while still retaining its value for use in the preparation of tapa cloth. Paper mulberry is traditionally an integral crop in the bush fallow cropping sequence.

241 Bamboo (Bambusa vulgaris) has two important varieties,
249 pitu, the taller, stronger variety and kofe, the smaller variety. Four allotments had discrete stands (three of kofe and one of pitu); on the other 6, bamboo was generally amongst secondary vegetation. It is valued for general construction or handicraft work.

Sword grass or kaho (Miscanthus floridulus) was present on 1 allotment as a discrete stand and on 5 in scattered concentrations. Like pitu and kofe, it is valued for general construction and for handicrafts.

A bird-of-paradise-like plant, known locally as loufao or loufusi faikakai (Heliconia sp.), was found in isolated clonal clusters on 9 sample allotments where it was planted or protected. The leaves are used to wrap pudding (faikakai).

The cycad or longolongo (Cycas circinalis) was found on 7 allotments around dwellings, along paths, around small cemeteries, or amongst secondary vegetation. In most cases, it seems to have been deliberately planted, either as an ornamental or for its leaves which are used as a festive
[262] decoration. The seeds are also eaten, after thorough

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[262] preparation, in times of food shortage.

Job's tears or hana (Coix lachryma-jobi) was found planted on 2 allotments in discrete stands and as a volunteer on 4 others. It is increasingly cultivated for production of seed necklaces and other handicrafts.

Tevunga (Hedygium coronarium), the leaves and roots of which are used to scent coconut oil (lolo Tonga), was found in cultivation around dwellings on 6 allotments. It also occasionally escapes and becomes naturalized.

Polynesian arrowroot or mahoa'a (Tacca leontopetaloides) was found planted alone on a plot of 0.30 acres (0.12 hectares) on 1 allotment. On the 3 other allotments, it was either intercropped with yams or among secondary vegetation. In the past, it seems to have been grown more widely to prepare paste for tapa making and for occasional use as an edible starch.

Maile (Alyxia stellata) leaves are used to make leis, sashes, and decorations for festive occasions. On 3 bush allotments it was found in a wild state; on another, it was cultivated or protected near a temporary dwelling.

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248 Cotton or vavae Tonga (Gossypium brasiliense) was present on three of the 101 sample allotments. On one, more than 20 plants were planted along the border between two bush allotments. On the other two, individual plants were found near dwellings.

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249 Tobacco or tapaka (Nicotiana tabacum) was on one allot-

241 ment as a small stand near a temporary dwelling and on
249 another as a carefully cultivated plot approximately one-eighth acre (0.05 hectare) in area.

Turmeric or ango (Curcuma longa) was found on two allotments in a wild state. It is generally protected owing to the value of its rhizome for the preparation of a yellow dye (enga) and various medicines.

Uhi (Evodia hortensis f. simplicifolia) was on 2 sample allotments as isolated bushes, which were either cultivated or protected for medicinal use.

241 There are, no doubt, additional valuable non-food plants on Tongatapu bush allotments not included in the 101 sample allotments.

Commercial Crops

241 Such crops as bananas and plantains, watermelons,
128 peanuts, rock melons, vanilla, and most garden vegetables are classified here as commercial crops, as they are all commonly cultivated for either export or local sale. Nevertheless, it should be stressed that they are also cultivated on a subsistence basis. Where these crops were present in commercial quantities, 1/10 acre or more, acreage estimates were made; otherwise presence was merely noted (Table 35).

245 As these data show, commercial bananas or siaine
241 Ha'amao (Musa sapientum) are the most widespread commercial crop. In almost all cases, bananas were planted alone in

/99 cont./

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[171] and Fiji, for example, where this custom has also been preserved.

Kava is, without reservation, the essential element of community life in Tonga.

[249] Kava (Piper methysticum) is still planted on all Tongan islands
[438] However, on a few it is scarce (as a result of reduced planting, too

great consumption or destruction by pits), and the kava roots are obtained from other islands of the Archipelago, often by the bag, at five ~~TL~~ a bag (approximately 47 German marks), or are bought by the piece in (retail) shops in the village. When people want to drink kava they take a few roots and go to a house in the village that seems appropriate (with regard to owner and space) and ask if kava might be made. Or, if one or several friends happen to be in a person's house, its preparation is immediately begun, generally /100/ by a young girl (or a woman), more seldom by a man. This girl pounds the root between stones (maka toto lalo and maka toka 'olunga) over a mat (fala tuki kava) and pours the coarse flour thus obtained into the kava bowl (kumete kava). The bowl is the most important piece

[415] of property of every household; it is artistically carved out of a
[322] block of wood and has a diameter up to one meter and four to sixteen
[439] /sic/ feet. Many of these bowls come from Fiji, but they are also made in Tonga on most of the islands, chiefly on 'Eua. As needed

[415] (depending on the quantity of kava meal), water dipped from a zinc bucket standing in readiness is ladled out with a coconut shell (ipu kava) and poured onto the meal in the bowl. The meal is kneaded in the water. Then with a bundle of bast (fau tau kava) (from fau = Hibiscus tiliaceus) they take the remnants of kava out of the liquid, wring out the bundle with a firm grip over the bowl and shake the squeezed-out residue (which, after drying, is sometimes used a second time) onto the mat. With the bast bundle a portion of the now finished kava drink is taken out of the bowl and the coconut cup

/153. cont.:/

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198 has long since been forgotten; today the Christianized natives render thanks for their harvests in church.

241 The main crops grown in Tonga today are: yams (Dioscorea alata L.), kapa (Alocasia macrorrhiza Schott), sweet potatoes (Ipomea batatas Poir.), manioc (Manihot dulcis Baillon (?)); taro (Colocasia esulenta Schott) and bananas (Musa species). The coconut palm (Cocos nucifera L.) is planted to a great extent. In addition, the following [items] are more or less important for the food of the Tongans: breadfruit tree (Artocarpus altilis), mango tree (Mangifera /154/ indica L.), maize (Zea Mays L.), sugarcane (Saccharum officinarum L.), pumpkin (Cucurbita pepo L.), watermelon (Citrullus vulgaris), pineapple (Ananas comosus), peanut (Arachis hypogaea L.), orange (Citrus species), papaya (Carica papaya L.), fekika (Eugenia malaccensis L.), vi (Spondias dulcis Forst.), tava (Pometia pinnata Forst.), ifi (Inocarpus fagifemus), vaine (Passiflora species), apele Tonga (Annona reticulata L.), 'avoka, si (Cordyline terminalis), cabbage, onions, tomatoes. (407)

407. See itemization, p. 234 ff.

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222 A "gatherer economy" properly speaking does not exist alongside cultivation. The breadfruit tree, the mango tree, tomatoes, oranges, papaya, fekika, vi, tava, ifi, vaine, apele Tonga, 'avoka and si are not only planted, but also grow more or less wild in the luxuriant growth on the plantations, and these the natives, of course, like to harvest. (They also gather the fruits of the kuava tree Psidium Guajava L. which was introduced by Europeans and now grows only wild.)

248
249 They continue to plant the paper mulberry (Broussonetia papyrifera) (for making bast fabric), several pandanus varieties (for making mats), tobacco and kava (Piper methysticum) for preparing the kava drink. (408)

408. See p. 144ff.

/163 cont./

245 a long time. It grows wild in the bush (plantations) and, like the
 [221] breadfruit tree, is also planted. Principal harvest time is November-
 [262] December. The fruits are much liked by the Tongans.

koane = Maize (Zea mays L.)

[137] This plant, introduced in Tonga by Europeans, seems the most
 suitable species of grain for this climate, but has attained little
 importance on the islands.

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to = Sugarcane (Saccharum officinarum L.)

is an ancient Tongan cultivated plant (433)

433. See J. Cook, Beschreibung...loc. cit. VI.
 p. 284; W. Ellis, An authentic narrative...
 i. p. 89.

and thrives on the islands. Since the Tongans, however, do not engage
 in sugar production and no industry of this type was established in the
 Archipelago by Europeans, the planting of sugarcane has remained very
 limited.

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hina = Pumpkin (Cucurbita pepo L.)

[137] was introduced by Europeans in Tonga. It is planted and also occurs
 [262] in the wild state, but is not much liked by the natives.

meleni = Watermelon (Citrullus vulgaris)

[137] likewise came to the Archipelago through European influence. It is
 usually planted, but is also sometimes found growing wild. The Tongans
 [262] like to eat watermelon, but they have not yet cultivated this plant
 extensively. /165/ On many islands the melons are also destroyed by
 harmful insects.

faina = Pineapple (Ananas comosus)

[137] This cultivated plant, also introduced by Europeans, has become
 quite popular, yet it is by no means commonly planted. On the main
 [432] islands the natives like to plant pineapple to sell. As a result of
 the negligence of the natives and the unfavorable location of the
 plantings (in part far from the villages), the pineapple is often

/210 cont./

285 remained a floor mat (547)

178 547. See J. Martin, loc. cit. II. p. 294.

and the fala paongo is still used as the typical sleeping mat. (548)

548. Ibid.

Mats are made today in large numbers and the natives willingly and as a matter of course, despite all apathy, take on the hard work of making them according to the traditional and complicated process.

285 Mat-making--as in old times--(549)

462 549. See J. Martin, loc. cit. II. p. 293.

178 is typically women's work. Only the coarse pola, for example, are also plaited by men (as in ancient Tonga). (550)

550. Ibid., p. 295.

● (249) Even the planting of pandanus is often done by the women. The cutting of the leaves in particular is their business, "since the men might easily break them, " and the entire subsequent work process is done by the women exclusively. Plaiting the mats (especially the larger ones) (496) is preferably done cooperatively in a kautaha. (551)

551. See pp. 95/96.

285 An important difference compared to the past is the fact that all
565 goods made by Tongan women of the commoner class are their property,
422 (552)

178 552. See in this connection J. Martin, loc. cit. II. p. 100.

and that today women of rank no longer make mats as a hobby and for sale, (553)

553. Ibid., pp. 100, 295.

especially not for the latter purpose.

285 Basket-making is an important area of Tongan plaitwork, today
178 as it was in the past. The following account may show the most

/296 cont./

canned goods have even been introduced into their ceremonial life. Food preparation shows many traditional features--as among the Tongans and perhaps even more so--along with certain innovations (for example iron cooking pots), and the typical method of eating with one's fingers has also been retained.--The conservative Samoans have probably not felt the need for further changes in their tried-and-true methods in areas relating to their means of subsistence, which, moreover, have not been influenced very much by Europeans and indeed would be difficult to change if only because of geographic conditions.

In both Archipelagos tobacco, a luxury imported by Europeans, has become quite important; the natives grow it themselves to a large extent and also buy it from shopkeepers.

/297/ As in Tonga, copra production in Samoa has become a very common occupation, and to this has been added cocoa-growing. However, here too these new activities have not brought about much change; there has been no profit-mania, and the old social system has proved strong enough to withstand these influences, for the natai take over the proceeds and use them on behalf of the entire family.

The typical women's handwork of tapa-making and plaiting lives on in Samoa--at least with respect to quality--as it does in Tonga. Division of labor according to sex has also scarcely changed on the Samoa Islands; however, in contrast to the development in the Tonga Archipelago, the social division of labor (titles-untitles) has still been largely upheld. The daily routine has remained basically the same in both island groups, and has been influenced only to a certain extent by new duties and tasks. Land and sea traffic has changed very much in Samoa, as in Tonga, but it is noteworthy that the Samoans build and use the simple outriggers (paopao) and in addition rather large numbers of the more complicated bonito-boats (va'aala).

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245 most important being coconut. The coconut, though representing the majority of cash-earning export production, is also an important domestic food source. Coconut flesh and cream are integral parts of practically every Tongan meal. In addition, products of the coconut palm are also important to other aspects of Tongan life, from house construction to production of a shopping basket for marketing.

241
249 A second important supplementary agricultural crop is kava.

276 The roots of this plant are dried, pulverized, and mixed with water to produce what could be called the Tongan national beverage.

Although the taste is somewhat alien to a non-Tongan palate, the only observed immediate physical effect of this drink was a slight

[142] narcotic quality.¹ Prolonged consumption, however, was noted to cause a darkening and scaling of the skin, evidenced in some older Tongans.

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245 A third supplementary plant is the papaya, which is only infrequently cultivated for its fruit, and usually grows totally unaided. While foreigners find the papaya to be a welcome addition to the principally tuber diet of the Tongan, it is, strangely, a native food viewed with low status. Few interviewees admitted to consuming papaya regularly, and frequently described the fruit as being pig food.

¹On several occasions young Tongan men, having consumed a large quantity of the kava drink, or "Tongan beer" as it is commonly referred to, were observed to be thoroughly intoxicated. However, experience indicated that enormous quantities of the drink are necessary to produce anything more serious than a mild headache. From all indications, the intoxicating effect is quite simply psychological, rather than physiological, although all Tongans questioned will attest to the contrary.

● 249
[241] Of the miscellaneous crops produced, two are particularly noteworthy--sugar cane and peanuts. Sugar cane is frequently produced on the farms of Vava'u, although limited cultivation may be found [257] throughout the nation. Sugar for domestic consumption is not produced in the Kingdom, and mature cane is sold in small unprocessed sticks, much like candy.

244 Peanuts have a great potential for expanded production in Tonga. The presence of a domestic market for peanuts is apparent throughout the Kingdom, and the potential dietary value of this product should be recognized. Employees within the Tongan Ministry of Agriculture blame the lack of extensive peanut production on the laziness of individual farmers. On the other hand, farmers refuse to plant peanuts without guaranteed aid for the necessary machinery and fertilizers.

245 Coconut is the best example of long-term cash cropping. [439] Products of the palm, principally copra, equal approximately 85 [241] percent of Tonga's total international export. Cultivation of palms is conducted independently of the food crop planting cycle. If well cared for, young palms will reach initial production four to six years after planting, although seven to nine years was frequently reported in interviews as being the time required prior to production. The coconut palm will produce for up to 70 years, with 50 to 60 years [136] being the norm. However, rats and beetle damage claim up to 25 percent of all potential produce.

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245 Palms are often not planted in an orderly fashion on a typical 'api, being planted in a seemingly random distribution. An

an Account of a Visit to the Island of Tongatabu. 115

General Remarks.

Kava.—The use of the kava, from its intoxicating property when taken in any quantity, is discountenanced by the missionaries, but the custom seems to prevail nearly as much now as when Cook visited the islands. It is the first thing prepared by a chief when visited by his friends, and to neglect this would be considered a want of courtesy amounting to insult, which would be highly resented. At kava parties the ring is kept clear, no one who is not employed in some duty connected with the ceremony being allowed within it, and to walk across it would be considered as an insult to the whole assembly. The kava is carried by inferior chiefs to those of higher rank, and the king would take it to the Tamahā or Tui Tonga Tagata. When they have drank the kava they throw away the small cup in which it is served, and at neither of the two great kava meetings we saw was the same cup used twice. It is considered best when chewed by young women. In my strolls round the island I saw several plantations of it; the young shoots had just spread into leaf and were hoed, the ground between them being carefully cleared of weeds. 276 276 274 276 [554] [65] 276 249 123

Human Sacrifices.—The last human sacrifice was offered at Mua about eight years ago, on the occasion of the death of Fātu, the chief of the place, to propitiate the god who they thought had punished them by thus depriving them of their chief. It was a boy, about eleven years of age, who was strangled with a piece of tappa passed round his neck, and then drawn tightly by two men, one of whom was his own father! 782 766

Finger Sacrifices.—Many of the natives have lost their little fingers. These were formerly cut off by the parents of the children as offerings to the gods, to obtain success in war, or to propitiate them in cases of sickness. 782 304

Disease in Children.—The children when first born, and for some time after, are very healthy, but invariably about a certain age break out into sores which spread all over the body. I have observed the same thing at Cape York, and some of the islands of Torres Straits, where the natives call it Badālli, and attribute it to the influence of the Mydāllaga, or men who deal in charms, or to the ill wish of some secret enemy. 164

The Tabu.—Whatever might have been the mysterious nature and origin of the tabu, it simply means now something forbidden. A tent being set up near the beach for the purpose of affording shelter to the men who were sent ashore to burn lime, and to contain their clothes, provisions, and cooking utensils, the natural curiosity of the natives made them rather troublesome, which being observed by an old chief, he called them all out and placed the 784 784 609